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LIBERATOR.

The following gentlemen constitute the Finan-  
cial Committee, but are not responsible for any of the  
contents of the paper, viz:—FRANCIS JACKSON, ED-  
WARD QUENT, SAMUEL PHILBRICK, and WENDELL  
PHILIPS.

WM. LLOYD GARRISON, Editor.

VOL. XXIX. NO. 24.

BOSTON, FRIDAY, JUNE 17, 1859.

WHOLE NUMBER, 1596.

REFUGE OF OPPRESSION.

THE SLAVE TRADE.—A GEORGIA JURY.

The Savannah Republican publishes an indignant  
report of the Grand Jury which recently indicted  
persons suspected of complicity in the slave trade.  
The jurymen state that they were compelled under  
oath, by instructions from the law prohibiting the slave  
trade, to find a verdict against the accused, although  
they were not in the least convinced of their guilt.  
It concludes as follows:

We feel humbled, as men, in the consciousness that  
we are freemen but in name; and that we are living,  
during the existence of such laws, under a tyranny  
as supreme as that of the despotic governments of  
the Old World.

Heretofore the people of the South in their  
consciousness of right and strength, have failed to  
place the stamp of condemnation upon such laws as  
rely upon the institution of Slavery, but have per-  
mitted, unobscured, the influence of foreign opinion  
to prevail in their support. Long to yield to the  
evil sentiment of 'high law' fanatics, the  
sentiment of the people is to be debased in the estimation  
of civilized nations, and weak and unwieldy. Regarding  
all such laws as tending to encourage such results,  
and consequently as harmful in their effects, we un-  
hesitatingly advocate the repeal of all laws which  
directly or indirectly, condemn this institution,  
and thus they have inherited or maintain it; and  
think the duty of the Southern people to require  
their legislators to unite their efforts for the ac-  
complishment of this object.

BENJAMIN BOGGS,  
J. B. BROWN, M.D.,  
J. W. JACKSON,  
S. PALMER,  
GEO. W. GARMAN.

THE FOREIGN SLAVE TRADE.

Eighteen slaveholders at Enterprise, Miss., lately  
pledged themselves to buy 1,000 negroes, at a cer-  
tain price per head, by way of encouraging the re-  
turning of the slave trade. They referred, among  
others, to Mr. Garland Goode, a commission-  
merchant of Mobile, as a competent authority to prove  
their credit as means. Mr. Goode, not reluc-  
tant to give his name in connection with such a  
project, published a card, declaring that an un-  
warrantable liberty had been taken with him, and  
that he disavowed all responsibility. The Mobile  
Mercury has since published a rejoinder from the  
eighteen planters, addressed to Mr. Goode, inform-  
ing him that all he had to do was to certify that  
they were peculiarly responsible for their obligations,  
and, taking the opportunity to express their  
regret that the idea was prevalent that he pos-  
sessed the moral and intellectual power to rise at  
some future period from the condition of property to  
the more exalted position of a citizen. The expe-  
rience of the last fifty years has settled that question  
in the negative; and in this more enlightened day,  
humanity and religion have their voices raised in  
self-interest, and cry aloud to us to rescue him  
from his native shores, to clothe him and to feed him,  
to permit him to join his brethren on this side of the  
Atlantic, that he may have his braven shoulders  
to the work, and strengthen the base of that mighty  
column whose entablature is crowned with the arts  
and sciences, the civilization and refinements of the  
age.

THE DEMOCRATIC PLATFORM.

On the 3d day of May, the Democratic State  
Convention of Texas nominated a ticket for State  
Officers, and by a unanimous vote adopted the follow-  
ing platform:

Resolved, That the citizens of the Southern States  
have the inalienable right to carry their slaves into  
any Territory belonging to the United States, and  
there to exercise all rights of ownership  
which they may acquire, and that any interference  
with, or obstruction to, the enjoyment and exercise  
of their rights as Southern citizens by the Govern-  
ment of the United States, or by the inhabitants of  
any Territory, would be a violation of the rights of  
Southern States, and co-equal members of the American  
Confederacy.

Resolved, That the Democracy of Texas recognize  
in the Supreme Court of the United States, in the  
Dred Scott case, a true and just exposition of the  
Constitution, and a true and just exposition of the  
Federal Government, and the limitations and im-  
positions of the Territories, and the limitations and im-  
positions of these powers and duties, and the con-  
stitutional observance of the limitations thereupon, can  
do justice to all the States, and preserve their  
Union.

Resolved, That we deny the possibility of the ex-  
istence of the power of the Legislature of any Terri-  
tory, whilst the Constitution prevails, by unilaterally  
abolishing or otherwise, to defeat the rights of prop-  
erty in slaves, or practically reduce adequate protection  
thereof.

This set of beliefs, as we learn from the Houston  
Telegraph, received, with repeated applause,  
and adopted without a dissenting voice as the plat-  
form of the Democratic party of Texas.

WHAT NEXT?

Some of the Southern papers are advocating  
the adoption of a provision by the Southern States,  
requiring a residence of twenty-one years by a man  
before he is free State, before he shall be allowed to  
claim the right of citizenship. This is a provision  
which, if adopted, would be a direct violation of the  
Constitution, and a direct violation of the rights of  
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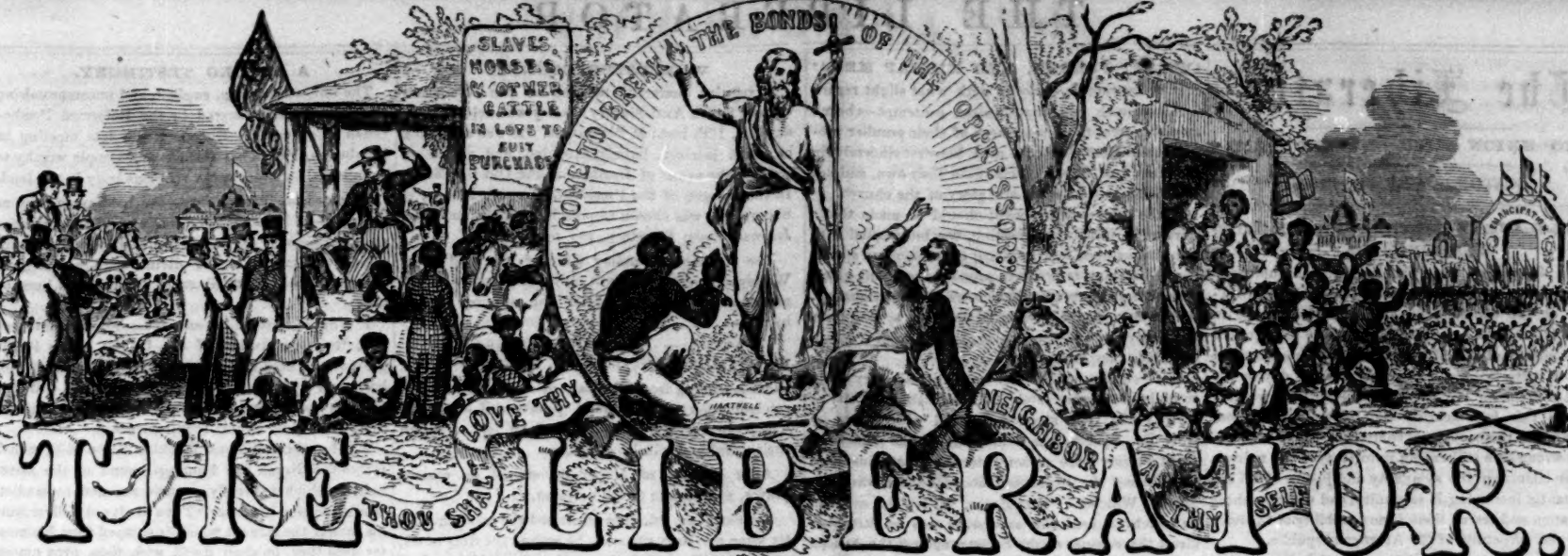
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Our Country is the World, our Countrymen are all Mankind.

BOSTON, FRIDAY, JUNE 17, 1859.

WHOLE NUMBER, 1596.

SELECTIONS.

GOV. HINCKES ON WEST INDIA EMANCI-  
PATION.

From the Toronto Globe.  
The following address was presented to Governor  
Hinckes, on Saturday, April 30, to which is appended  
His Excellency's reply:—  
The Trustees of the Association for the Education  
of the Colored People of Canada, waited upon His  
Excellency Francis Hinckes, Esq., at the Rossin  
House, on Saturday morning, the 30th ult., and the  
President, A. T. Augusta, L.M.B., presented him with  
the following address:

To His Excellency Francis Hinckes, Esq., Governor-  
General of the Windward Islands, &c., &c.  
MAY IT PLEASE YOUR EXCELLENCY:  
We, the Trustees of the Association for the Edu-  
cation and Elevation of the Colored People of Can-  
ada, take much pleasure in embracing the op-  
portunity of your presence in our midst, to tender you,  
on behalf of the Association, the deep sense of our  
gratitude for the great interest you have always  
evinced for the welfare of the colored man, and to  
express our warmest wishes for the success of your  
mission. We are also glad to have the opportunity  
to acknowledge our grateful appreciation of your im-  
partiality—that truly British characteristic which  
has ever appeared conspicuous in your conduct as  
Governor-General of the Windward Islands, by  
which you have contributed much to the elevation  
of the colored man, and to the progress of the  
progress of the colored race since the glorious act  
of emancipation; and by the very satisfactory answers  
which your Excellency has given on more than one  
occasion as to the advantage of Free Slave Labor,  
you have completely refuted the slavery propagandist,  
and dispelled from the minds of a discerning public  
the slander of our enemies, 'that the colored man  
is not fit for liberty.' May your Excellency long  
live to enjoy a continuance of usefulness in guiding  
the destinies of these Islands, under the blessing of  
all-wise Providence; and should it please our Most  
Gracious Majesty, the Queen, to remove you to  
another sphere, may she be as successful in selecting  
your successor, as she has been in appointing you to  
the responsible post which you so ably fill.

(Signed) A. T. AUGUSTA, L.M.B., Pres.  
A. N. CARY, Vice President.  
A. H. JUDAH, Treasurer.  
S. GOUTIER, Secretary.  
W. R. ABBOTT.  
W. RICHARDSON.  
W. NORTON.  
J. MINK.  
G. BOYD.  
J. M. TINSLEY.  
B. GROSS.

To which His Excellency made the following  
reply:—

To Dr. Augusta, President, and the other Trustees  
of the Association for the Education and Elevation  
of the Colored People of Canada.

GENTLEMEN,—I thank you most sincerely for this  
address. In the position which, by the gracious  
favor of Her Majesty, I have the honor to occupy, it  
is my duty to avoid the discussion of disputed points  
of public policy, but I feel assured that there would  
be a general consensus of opinion in all parts of  
British dominions, that the question of slavery can  
no longer be considered as a controverted one. When,  
therefore, I have been urged by philanthropists  
of other nations to communicate to them my opinion  
as to the result of emancipation in the West Indies,  
I have endeavored, so far as I have had the opportunity  
to do so, to remove a misapprehension which has  
prevailed even among many sincere advocates of  
Emancipation, as to the comparative cheapness of  
slave labor, and as to the willingness of the African  
race to work, not only for their maintenance, but to  
obtain those comforts which civilization has rendered  
indispensable. The enormous expense of slave labor  
is now almost universally admitted, and it is even  
contended by well-informed writers that the cost of  
slave labor, and the cost of labor in the Northern  
States of the American Union, and in Canada, I  
cannot be denied that one of the results of Emancipation  
has been, that in many of the sugar-producing  
colonies, the exports of the staple products have  
seriously fallen off, while in the colonies of non-  
sugar, the cost of labor has been reduced to a con-  
siderable extent. In Barbadoes, where alone  
the experiment of cultivating sugar plantations by  
means of hired laborers has had a fair trial, the result  
has been most successful. The exports have  
increased, the proprietors are perfectly satisfied,  
and the land readily commands a price man-  
hundred fold greater than it does in countries where  
slavery exists. It is, however, perfectly true, that  
in colonies where land is very abundant, and where  
consequently it possesses only a nominal value, labor  
is scarce and dear. This would be an unsuitable  
opportunity to enter upon a discussion as to the cause  
of the abandonment of the sugar estates by many of  
the laborers after emancipation. I have no doubt  
that the tenure of land, a tenancy-at-will, which, so  
far as my knowledge extends, is the only one which  
the proprietors have hitherto offered, has had the  
effect of inducing the laborers to obtain it elsewhere.  
It was well observed by the present Prime Minister  
of England, the Earl of Derby, in a despatch dated  
7th February, 1842:—'I cannot think it is desirable  
to attempt to enforce labor by penalties in the shape  
of rent to be exacted only in the event of its non-  
performance; and I think universal experience has  
shown that the object of emancipation is to create  
two questions of rent and labor have been kept  
wholly distinct. Experience has shown what  
reason would anticipate, that the industry of the  
negro, like that of all mankind, is drawn out just  
proportion to the interest which he has in the pro-  
ducts of his labor. And although I have great hesi-  
tation in offering any suggestions on this subject, I  
cannot but add that it appears to me probable that  
no inconsiderable success might attend the intro-  
duction into Demerara of the Metairie system.'

Answering distinguished British statesman, Lord  
John Russell, has thus described the object of em-  
ancipation:—'Carrying into effect the religious and  
benevolent views of the nation at large, it was their  
object to convert slaves into freemen, to rescue their  
brethren of Africa from the lash of compulsory toil,  
and establish them as free laborers on the soil  
where they had been transported as chattels or beasts  
of burden. On this, the principal question of all  
times, I am happy to say, no room for doubt.  
None of the most inveterate opponents of our recent  
measures of Emancipation, allege that the negroes  
have turned robbers or plunderers, or blood-thirsty  
insurgents, which appears from their statements to  
be that they have become shopkeepers and petty traders,

hucksters and small freeholders. A blessed change  
which Providence has enabled us to accomplish.'

While it is my own deliberate opinion that a very  
large amount of labor, which is now wasted or less  
profitably employed, could be obtained for the  
cultivation of sugar, I am not prepared to admit  
the success of the great measure of Emancipation  
is to be tested in this way. The true test, it  
seems to me, is the progress of the African race. The  
best proof of the industry of that race is that large  
numbers have acquired, and are daily acquiring,  
valuable properties. They are amenable to the laws,  
anxious for the education of their children, and good  
loyal subjects of the Queen. I do not wish to be  
misunderstood. There is still vast room for im-  
provement, but I certainly concur in the following  
statement of a prelate esteemed and respected by all  
who have the advantage of his friendship: I refer to  
the Lord Bishop of Barbadoes:—

'Looking from this point of view at the dangers  
which threaten our race, but I am assured of the  
deep interest which is taken in this country in  
this subject, and I have not therefore hesitated to  
convey to you the opinions which I have formed on  
it. Let me once more assure you of my gratitude  
for your confidence, and of my devotion to the cause  
of Universal Emancipation from Slavery.'

F. HINCKES.

Toronto, April 30, 1859.

LETTER FROM CASSIUS M. CLAY TO THE  
CLEVELAND MASS MEETING.

GENTLEMEN,—Your favor of the 16th is received  
too late to accept it on my part. I deeply sym-  
patize with you in your movement against the ad-  
vances of 'slavery and despotism.' The scenes  
which are now being enacted in Cleveland, where  
men are being arrested and imprisoned for the con-  
duct of a peaceful meeting, in the name of the  
highest instincts of Heaven, Philanthropy and  
Christian Morality, in violation of the sacred prin-  
ciples of our government and the utter overthrow  
of our much-vaunted Constitution, are well calcu-  
lated to arouse a sluggish people to action, and awake  
the slumbering giant of the North. I have hated  
and denounced the Fugitive Slave Law—no-fault  
because it violated the U. S. Constitution—the re-  
turn of fugitives from labor being a duty imposed  
upon the States only, according to the unobscured  
dicta of the 'Expounder of the Constitution,'  
Daniel Webster, and denied to Congress—but be-  
cause it violated all the safeguards of freedom—  
jeopardized the life, liberty and happiness, not only  
of the humble and hated African, but of every proud  
Saxon in the land, and made justice a mockery in  
all its forms, but because it humiliated and degraded  
our nation, and fitted us to be despised slaves,  
which our masters long since designed.

Gentlemen, allow me to be a little egotistical. In  
a letter to the members of the New York Legislature,  
dated Jan. 9, 1846, more than thirteen years ago, I  
used these words: 'This is no longer a question  
whether they be beasts or men—beasts or men—  
a debate about mauling philanthropy—but whether  
we, the eighteen millions of white men of these  
States, shall be free men or slaves!'

These sentiments and utterances were denounced  
as the most atrocious and fanciful all over the  
North; and my little reputation I had for com-  
mon sense was for long years lost. What say you  
now, men of Ohio? What think you of the ex-  
pulsion of the Representatives of Massachusetts, seeking  
legal redress of wrongs in the courts of the United  
States in Charleston and New Orleans? What  
think you of the military presence in Boston?  
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NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with  
death, and an agreement with hell.'

'The free States are the guardians and essen-  
tial supports of slavery. We are the jailers and con-  
stable of the institution. . . . There is some excuse  
for communities, when, under a generous impulse,  
they espouse the cause of the oppressed in other States,  
and by force restore their rights; but they are without  
excuse in aiding other States in holding on men an  
unrighteous yoke. On this subject, OUR FATHERS, IN  
FRAMING THE CONSTITUTION, SWEARED BY THE  
ALMIGHTY. We their children, at the end of half a cen-  
tury, see the path of duty more clearly than they,  
and must walk in it. To this point the public mind  
has long been tending, and the time has come for look-  
ing at it fully, dispassionately, and with manly and  
Christian resolution. . . . No blessing of the Union  
can be a compensation for taking part in the enslaving  
of our fellow-creatures; nor ought this bond to be  
perpetuated, if experience shall demonstrate that it  
can only continue through our participation in wrong  
doing. To this conviction the free States are tending.'

—WILLIAM ELLERY CHANNING.

J. B. YERRINTON & SON, Printers.

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business used to belong to the Post, which took it up for the purpose of keeping it orthodox; but the Southern branch of the Democracy; but the new volunteers in the field have of late years forestalled it. Nobody can have less sympathy with the extreme views of Mr. Phillips than your correspondent; but this continual prating against him, for the purpose of reminding one of the woman who stood at the corners of the streets, endeavoring to convince every one that passed of her character for virtue,—every one that passed of her character for virtue.

#### DEATH OF JOSEPH STURGE.

The London Times of May 15th, speaking of the sudden and unexpected death of Mr. Joseph Sturge, at his residence, Birmingham, on the 14th inst., says: "He had been at his usual hour, about half-past six o'clock, and his voice was heard cheerfully calling his children to join him in riding out before breakfast, in accordance with his ordinary practice in fine weather. On returning to his chamber, he complained of sudden and severe pain in the region of the heart, which lasted about thirty minutes, when it appeared to abate, but his strength was utterly prostrated, and at about a quarter past seven o'clock he breathed his last. He was born of Quaker parents, at Elberton, Gloucestershire, about ten miles from Bristol, on the 24th of August, 1793, and was in his 66th year at the time of his death. He was the sixth member of the family bearing in direct succession the name of Joseph Sturge, which he now transmits to his son, a boy of twenty years of age."

In 1834 he married Eliza, daughter of Mr. James Cropper, of Liverpool, and thus became related to the extensive philanthropic family circle of which that eminent man was the centre. This union was, however, of very brief duration, and Mr. Sturge afterwards, in 1846, married Hannah, daughter of Mr. Bernard Dickens, of Coalbrookdale, who survives him, and by whom he leaves one son and four daughters.

From early life he actively participated in the various philanthropic movements of the day, but specially devoted himself to the anti-slavery cause. The following year when Europe was convulsed with revolutions, he attended at Brussels the first of that remarkable series of Peace Congresses which continued to be held annually in the principal cities of Europe until 1852, and at all of which he was present, and had a principal share in the guidance of their proceedings. The year 1848 was also distinguished by his interviews with the members of the Provisional Government of France, especially Lamartine and Arago, on the subjects of peace and slavery, resulting in the decree which abolished slavery throughout the French colonies.

The Anti-Corn-Law League in its early days was deeply indebted to Mr. Sturge. Immediately on his return from America, at the request of the Anti-Corn-Law League, he took up the subject of an extension of the suffrage, and the following year contested the borough of Nottingham.

He first established himself in business at Bewdley, as a corn merchant, on arriving at his maturity, and afterwards, in 1822, settled at Birmingham. Here and at Gloucester, in partnership with his brother, Alderman Charles Sturge, he continued to carry on business until his death.

At the anniversary of the Aborigines Protection Society, held in London, at the Friends' Meeting House, Gracechurch street, on the 18th ult., GEORGE THORNTON, Esq. prefaced an earnest and eloquent speech on the occasion as follows:—

Before I touch upon the resolution which has been confided to me, I must be permitted to express my heartfelt sympathy with the members of the Aborigines Society, and especially with those who form its committee, in the irreparable loss which they have sustained in the removal by death of one of the brightest and noblest philanthropists of the age—the late Joseph Sturge. It was my privilege to be associated with that excellent man for nearly twenty years, and to enjoy the opportunity of studying his character, in his domestic, social and public relations. I knew him as a friend, a husband, a father, and a public benefactor. I knew the variety and extent of his labors, the depth, the breadth, the universality of his sympathies, and to some extent, his munificent liberality in the diffusion of that wealth of which he was the conscientious steward. In him were united the loftiest principles, with the tenderest sensibilities—the most indomitable moral courage, with the most delicate and delicate disposition. He was the friend and advocate of every movement calculated to mitigate the wretchedness and the suffering of mankind, to purify and elevate the morals of society, and to emancipate the bodies, the minds, and the conscience of the human race. Like his immortal prototype, the illustrious Howard—

He traversed seas, ranged kingdoms, and brought home, Not the proud monuments of Greece or Rome, But knowledge such as slavery could not teach, And only sympathy like his could reach.

It was sometimes my misfortune to differ from Mr. Sturge, but it was always with sorrow, and in the full belief that he acted from the strongest and most sincere convictions of duty; and that while he did so, he honored those who disagreed with him, if convinced that they acted upon similar principles. He has joined that hallowed canon in which shine a Clarkson, a Wilberforce, a Buxton, a Clarkson, an Elizabeth Fry, and a Joseph Reynolds. Joseph Sturge is gone, and his works have followed him. He has left to those who stay behind the rich legacy of his example, the high and holy stimulus of his virtues. Let us hope that some one has caught his descending mantle, and will pursue his footsteps in his unostentatious search after the suffering that may be relieved, the ignorance that may be enlightened, the sorrow that may be consoled, and the bondage that may be broken. His grave will be a place of pilgrimage, ever with the Englishman, the Negro, the Hottentot and the Finlander, will shed tears of grateful remembrance, while it will be cherished by all in this country who enjoyed the privilege of his friendship or were the recipients of his bounty, or who knew and appreciated the blended excellencies which formed his spotless character.

'THE GRACE OF SILENCE.' While the debate on the Twelfth Sermonary question was pending in the New School General Assembly at Indianapolis, it would appear that that devout body narrowly escaped the much dreaded subject of slavery—thus:—

Dr. MacMaster was known to have threatened, that if too hardly pressed, he would hoist the banner of Anti-Slavery, and make the Assembly look face to face at a question which was secretly deciding every vote, and lying at the foundation of every institution. And he was equal to his threat, so far as enflaming the colors is concerned. For two hours and more he stood before the General Assembly, denouncing the whole policy of the Church in regard to Slavery. He was heard with great attention while he thundered forth the wrath of God and man against the iniquities of Slavery.

Mr. Reed, an ex-member of Congress, introduced a series of resolutions approving the organization and object of the American Colonization Society. The principal ground presented for inducing the Assembly to express its condemnation was the hope that the Society would ultimately lead to the abolition of the infamous trade. This was brought up at the evening session, and at the whole of the anti-slavery views, the Assembly seemed confounded when this new temptation to enter the dangerous territory was presented. Some were for moving the previous question, others for laying the papers on the table. In the midst of the confusion, Dr. Thornwell, from South Carolina, an eminent conservative, rose, and after making a speech, moved that the resolution be referred to the Committee on Bills and Ordinances, which was carried.

THE AMERICAN TRACT SOCIETY performed feats of ground and lofty tumbling at its anniversary meeting in New York. Every minister that did not squat toward the South was either hoisted down or gagged. Tom Hyer, Morrissey, Henan, Rynders, and the rest of the New York rowdies, might have participated in the proceedings without adding to the infamy of the meeting. Parliamentary law was trampled in the dust; Christian courtesy was disregarded, and the noblest sentiments were spurned; while the sum of all villainies received the right hand of fellowship. But these men have been defeated in their triumph. The next generation will be ashamed to be called by the name of men who have been struck dumb by Slavery. We may as well to use the language of one of our prominent citizens meet this question first as last. Let us speak out in language that cannot be misunderstood, and minister interpreted.—Union Central Independent.

## The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, JUNE 17, 1859.

#### ANTI-SLAVERY CELEBRATION OF INDEPENDENCE DAY.

The friends of impartial liberty and universal emancipation are invited to attend a MASS MEETING at the commodious and beautiful Grove in FRAMINGHAM, on MONDAY, July 4th, (under the direction of the Managers of the Massachusetts Anti-Slavery Society,) to consecrate the day to the work of breaking the fetters of the millions who are yet, in this false-hearted and hypocritical nation, groaning in the bondage of chattelism, whose unutterable wrongs are still crying unto Heaven for redress, whose claims on the sympathy and justice of all are constantly increasing in solemnity, and without whose liberation and rescue there is no possibility of the freedom and perpetuity of the American Republic.

An arrangement has been made with the Boston and Worcester Railroad Corporation to convey persons to and from the Grove, on the direct line and the various branches connecting therewith, at about half the usual price. A strong array of earnest and eloquent speakers will be present on the occasion. [Particulars hereafter.]

FRANCIS JACKSON, } Committee of Arrangements.  
SAMUEL LLOYD GARRISON, }  
SAMUEL MAY, JR., }  
HENRY O. STONE, }  
CHARLES A. HOVEY, }

#### THE REPUBLICAN PARTY.

Horace Greeley, in his recent speech before a mass convention in Kansas, thus concisely states the position of the Republican party:

But why not oppose slavery absolutely and everywhere? we are asked—in Virginia as in Kansas, in Georgia the same as in New Mexico? Why not strike directly at the existence of slavery anywhere, instead of merely attempting to confine and restrict it?

I answer—These questions confound what we may with what we may not do, and seek to obliterate the plain distinction between them. Slavery in Virginia is just as bad as slavery in Kansas; but our power over it, our right to oppose it and seek its overthrow, is much broader and clearer in the one case than in the other. If I lived in a slave State, I should be there an abolitionist; living in a free State, I am a free man. I do not vote as a citizen of New York to abolish slavery in Missouri, simply because my vote would not so resolutely, and with ever so strong a majority of New Yorkers at my back, would not at all promote the end contemplated, nor in any manner modify the legislation of Missouri. Whatever limits power, limits with it responsibility; and having no power over the laws of Missouri, I am no wise responsible for their justice or injustice. Of course, I know that the power of enlightened and resolute public opinion—the Opinion of Christendom—is very great; and I do whatsoever I can to intensify the reprehension with which that opinion regards slavery. Whatever power I possess, I must and will exercise to prevent the establishment of slavery anywhere, and to secure its overthrow everywhere. I am my brother's keeper just so far, and only so far, as I have power to win him from wrong and shield him from harm. Wherever ability halts, there obligation ends. But not till then.

Mr. Greeley does not fairly meet the issue. The complaint which the Abolitionists make against the Republican party is, not that it does not vote to abolish slavery in Missouri, or in any other slave State, (which they readily admit it cannot do), but that it intelligently, deliberately and purposefully sanctions and sustains slavery—i. e., the chattelizing of FOUR MILLIONS of men, women and children—in fifteen slave States, equally with the Democratic party, and like the Democratic party, is for carrying out all the pro-slavery guarantees of the U. S. Constitution, to the very letter—the horrible Fugitive Slave Law included, as witness the recent unblushing and execrable decision of the REPUBLICAN SUPREME COURT of Ohio in the Oberlin rescue cases! What say you to this charge, Mr. Greeley? Please to 'face the music'—and no dodging! Guilty, or not guilty?

#### LETTER FROM CHAS. SUMNER.

The Milwaukee Free Democrat of the 9th inst., contains extracts from a letter of Charles Sumner to a gentleman in that city. Though adapted particularly to Wisconsin, they will be read with interest by Mr. Sumner's constituents and friends in Massachusetts:

Rome, Italy, May 12, 1859.

My Dear Sir—Of late I have received very little political intelligence from home, and in the depression of a protracted disability, have hardly missed it; but to-day I have been gladdened and strengthened by the news that the people of Wisconsin have elected a Judge of the Supreme Court, on the issue distinctly presented, that it is the duty of the State to throw the protection of its process around within its borders. Better news for freedom never, in the long line of history, reached this ancient capital. Wherever I go, I feel the new influence, and the venerable monuments about me flash for the moment with the brightness of youth. God bless the people of Wisconsin, who know their rights, and knowing dare maintain them! God bless the cause! To the people, and the cause, an American citizen, far away in a foreign land, sends the best wishes of his heart.

In this event, I had the certain beginning of a new order of things in our country. Trial by jury, habeas corpus, and the other safeguards of the rights of all, struck down by the preposterous and tyrannical pretensions of slavery, under the national constitution, will again become realities. A happy day it will be for the peace and good name of the Republic when this is achieved. Meanwhile, Wisconsin has nobly set the example which older States must follow. The end cannot be doubtful.

Believe me, my dear sir, with much regard,  
Very faithfully yours,  
CHARLES SUMNER.

SPECIAL NOTICE. In consequence of impaired health—the result of his long-continued, indefatigable and devoted labors as the General Agent of the Massachusetts, and also American Anti-Slavery Society—Mr. MAY, by unanimous consent of the Board of Managers, has taken a furlough, and transferred, for the present, his official duties to Mr. E. H. HYATWOOD, to whom all applications for meetings, services of agents, tracts, &c., are to be addressed, at 21 Cornhill, Boston, until further notice.

DEATH OF JOSEPH STURGE. In another column, we record from the London Times the sudden death of JOSEPH STURGE, a prominent member of the Society of Friends in England, and for a quarter of a century distinguished for his munificent benevolence and philanthropic activity; and particularly for his efforts in procuring the abolition of West India slavery, and for the promotion of universal peace. He had great personal influence. His funeral was a great demonstration. The family having declined a public funeral, the inhabitants of Birmingham showed their respect by attending it uninvited, as a spontaneous and genuine tribute of respect. The mourning procession, as it left Mr. Sturge's house, was followed by sixty carriages, and was headed by a procession of more than three thousand persons, three abreast, of all ranks, creeds and shades of distinction, led by the Mayor, and Rev. Dr. Miller, Rector of St. Martin's, the mother church of the town. The burial ground was thronged by members of the Society of Friends from all parts of the country, amongst whom was Mr. Bright, M. P.

ANNUAL REPORT OF THE AMERICAN ANTI-SLAVERY SOCIETY, for the years ending May 1, 1857, and May 1, 1858. 8vo., pp. 203.

These two Reports have only been recently completed, and are now published and paginated as one, with an Index of Subjects. Members of the American and of the Massachusetts Anti-Slavery Societies may obtain their copies by calling at 21 Cornhill, Boston, or at 6 Beekman street, New York. A few copies are for sale at twenty-five cents each.

#### 'WHAT! PREACH, AND KIDNAP MEN!'

It is instructive to notice with what slight regard—indeed with what undisguised contempt—church members treat those specimens of their peculiar professional dialect which are used, however sincerely, in the pursuit of objects diverse from their own, and not conducing to the honor and glory of the church.

If the bare announcement should be made that a clergyman, in a prayer-meeting, was interrupted with tumultuous noise and insulting expressions on speaking of his 'sincere desire to promote the divine glory'—the religious press would be in a fever of indignation, the tumult would be asserted to have sprung from 'infidelity,' and the particular expressions of it would be called 'blasphemy.'

But 'circumstances alter cases.' This very thing actually occurred so lately as last month in the city of New York. The meeting (opened with prayer by Rev. Dr. Spring) was a meeting of the American Tract Society; the person interrupted and insulted, while using the expression above quoted, was Rev. Samuel Wolcott of Providence, R. I.; the occasion on which he used this expression was an attempt to direct the course of the Society against the African slave trade; and the disturbers were grave and solemn life-members and directors of the Tract Society, the very persons who establish and manage the prayer-meetings in their respective localities at home, and who had just decorously listened to a prayer by the pro-slavery Doctor of Divinity, Gardiner Spring. Here is the record of the transaction, as given in the full report of the Tribune.

Mr. Wolcott, after three tumultuous interruptions, said:—I undertook to offer a motion, and was about to say that I did it with no capricious spirit, but with a sincere desire to promote the Divine glory [cries of 'motion, motion,' hisses and cheers, and the utmost confusion.] After tumultuous interruptions in two other attempts to read his resolution—the presentation of which was perfectly in order, though the pro-slavery President, Hon. Thomas S. Williams of Connecticut, would not maintain the right of the speaker by declaring it so—Mr. Wolcott sat down amid great laughter!

The persons from whom this laughter, these shouts, and these hisses came, the life-members and Directors of the American Tract Society, are of the very class which established the daily prayer-meeting in the Old South Chapel in this city, which set up the printed placard that 'no controverted topics' were to be introduced into it, and which refused to read or to notice the request for prayer for the imprisoned fugitive, Thomas Sims; they are of the same class with those who set up the daily prayer-meeting in Park Street Vestry, and voted that no controverted points should be introduced there, and then prayed that God would destroy the life of Theodore Parker; or if not his life, his health, strength and power of speech; or if not these, his reason!

Does any one assume that the Park Street and Old South prayer-meetings, being always decorous and solemn, are therefore managed by persons essentially different from those who clamored Mr. Wolcott down? The reason of this difference is, that the holders of these meetings are unanimously pro-slavery. There is no opposition there, because there is no minority to oppose. But let any one persistently disregard their infamous restriction upon all notice of the rights (and wrongs) of the slave, let any one speak or pray in hearty opposition to the greatest sin, or in hearty intercession for the greatest sufferers in our land, and hisses and shouts will promptly arise in the Old South Chapel, and the constable will again be summoned to enforce the despotism of the Park Street church committee. The church-membership and the piety (so called) of these men seem to have exercised not only in themselves, or observant of the rights of others. They trample down justice and the rights of their fellow-men as unceremoniously as the Southern slave traders themselves. It is wonderful that the question comes up, *what shall we do to our slaves?*—What is such piety worth? How comes it to be held in such esteem? And is it not really antagonistic to the Christian life, instead of being an element and an evidence of it?

It is equally instructive to notice that the Southern slave traders themselves (in cases where violence and profaneness will not answer their purpose better) are imitating the serious manner and the Scriptural language of their Northern coadjutors. The eighteen persons who advertise in a Mississippi paper (see Liberator of May 20th) that they will pay \$300 per head for one thousand native Africans, referring to their good faith of their offer to four or five mercantile houses in Mobile, Alabama, make a 'profession of faith' at the close of their business-like document. Finding in the Journal of Commerce, and the New York Observer, that high professions enable a vast amount of absurdity and falsehood to pass unquestioned, what wonder that they say, 'We profess to be law-abiding citizens!' What wonder that they appeal to 'the Divine law!' What wonder that they feel that 'great mutual benefits' arise from slavery, and that they 'esteem it a duty' to 'extend its privileges,' that reciprocal benefits may result!

If these gentlemen should be found, on inquiry, to be members in good and regular standing, of some Methodist, or Baptist, or Episcopal, or Presbyterian church, the proof of their piety would stand on precisely the same ground with that of the Honorable President and the Rev. Secretaries of the Tract Society, and would be so accepted, throughout the country, by their sister churches. But, since American piety by no means implies a Christian character—and since the language and actions of the Northern and Southern persons in question go together in favor of slavery—I shall venture to assume, as at present admissible, that these Honorable and Reverend helpers of the pro-slavery work of the Tract Society are no more Christians than the Mississippi slave traders.—C. K. W.

HINTS TOWARD PHYSICAL PERFECTION: or, the Philosophy of Human Beauty; showing how to Acquire and Retain Bodily Symmetry, Health and Vigor; secure Long Life; and avoid the Infirmitates and Deformities of Age. By Dr. H. J. B. New York: Fowler and Wells, Publishers, 305 Broadway. Price \$1.

This is a work which, if we mistake not, is destined to command almost universal attention, and awaken everywhere a deeper interest in the physical improvement of the race than has yet been manifested; as it shows how certain and easy this improvement may be made by the use of the perfectly legitimate means therein pointed out. Its revelations of the laws of human configuration, on which symmetry and beauty depend, are not less interesting and important than they are novel and surprising; showing as they do, that the form and features of even the mature man may be modified at will, and to an almost unlimited extent—that we have the power to change, gradually, but surely, the shape and arrangement of bone, fibre, and fluid, growing day by day more beautiful or more ugly, according to the direction given to the vital forces.

It will be found deeply interesting to both sexes (but especially to women) and to all ages; and we earnestly commend it to all for whom health, strength, and beauty have any attractions; to parents as a guide to the right performance of their all-important functions and duties; to teachers who may learn from it how to develop the minds and bodies of their pupils harmoniously together; to young women, who will not look in vain in its pages for the secrets of that womanly beauty and personal attractiveness which they very properly desire to possess; and to young men, who will find in it a manual of rules for the development of those higher qualities of physical vigor and manliness which will command the admiration of the world, even less than the love of the other. Illustrated with twenty plates and a large number of cuts, executed in the highest style of art.

#### WORCESTER COUNTY.

A regular quarterly meeting of the Worcester County South Anti-Slavery Society was held on Sunday last, 12th inst., at Blackstone. It was a meeting of much interest, largely attended, and promising well for the cause of freedom in the Old Bay State. In the absence of the President, RONNEY MOORE, of Slatersville, was chosen to preside, and Samuel May, Jr., was chosen Secretary, *pro tem*.

The meeting on Sunday morning was held in the Wesleyan meeting-house at Millville village, and was numerously attended. After the singing of the hymn—

'The hour of freedom, come it must—  
O, hasten it, in mercy, Heaven!—'

and the reading from Ezekiel, of God's rebuke and condemnation of those false priests and shepherds who leave his flock to wander and be lost, through their sinful and selfish neglect,—

ADIN BALLOU, of Hopedale, offered an earnest prayer, appropriate to the occasion.

SAMUEL MAY, Jr., then addressed the meeting. After some prefatory remarks, he argued the duty of all, and especially of all who professed a belief in God as the creator and father of men, to be actively engaged in behalf of the cause which aims to lift up four millions of his children from a condition of the most cruel debasement and suffering, and to save all the other millions of the land from the guilt and shame of being their oppressors. He likened the American ministers and churches of the present day (with rare exceptions) to those false and cowardly priests who, in Ezekiel, are so fearfully condemned. He presented and defended the following resolutions:—

Resolved, That which the churches all around us call worship is nothing else than a mockery of God, a contempt of His word and commandment, and a fresh crucifixion of His Christ, so long as these churches turn a deaf ear to the cry of their enslaved brethren; and, instead of joining the abolitionists in efforts for their deliverance, give their support and fellowship to the oppressor.

Resolved, That such worship is as degrading, useless, and destructive to man, as it is offensive and hateful to God; and that every man who sets a true value on his own religious nature, who seeks his own spiritual growth, who desires the favor of God and the fellowship of His son, will fly these churches as snakes and pitfalls of his soul, and will lift up his open and practical testimony against them as the worst foes of God and man.

W. W. COOK, of Hopedale, expressed his own concurrence with the resolutions, but thought that many present did not understand the grounds on which they are based, and hoped these would be more fully explained.

THOMAS W. HIGGINSON, of Worcester, gave an emphatic support to the resolutions, and adduced many proofs and illustrations of their truth. To show of what persons the religious meetings of the present day are, to a very great extent, composed, he said that within a few days he had made the acquaintance of a woman, once a slave, who had freed herself, and had subsequently returned into the slave States, on eight different occasions, and brought away by her own efforts FIFTY PERSONS into freedom, among whom were her own father and mother, besides giving aid in freeing some hundred others. Her name it was needless to state,—but the slaves call her *Moses*,—for she leads them out of the land of their captivity. She was then visiting Worcester, as she had previously visited Boston, Concord, &c., to raise a small sum of money to enable her to procure a humble home for her father and mother; and many had rendered aid. Mr. H. said he sought to introduce her case to the members of the oldest, and one of the largest and wealthiest religious societies in Worcester, at their weekly Conference meeting, but learned that all the members who usually attended on these occasions were quite pro-slavery, (1) and no one could be induced to bring the case before them. At last he heard of one young man of their number, who was believed to feel an interest in the anti-slavery cause, and he hoped through him that this heroic woman would be enabled to lay her case before this large society of professing Christians! So difficult a task was it, even in the city of Worcester, (reputed to be one of the most anti-slavery communities in the whole country,) to bring the case of a slave—the most wronged and cruelly treated of all human beings—to the notice of a church meeting. Mr. H. could not but think of the story of the old lady, who said, 'If you take away my total depravity, what shall I have left?' He thought such professing Christians as he had spoken of, made good their title to that thing.

Mr. H.'s speech was clear and strong, and received with close attention.

Mr. May added a few remarks, and at 12½ o'clock, the meeting adjourned to meet again at 2 o'clock, at Blackstone Town Hall, two miles distant.

At the hour named, the large Town Hall was found fully occupied by a very large and highly intelligent audience. After the reading of the above resolutions, ADIN BALLOU addressed the audience at considerable length, vindicating the anti-slavery reform as truly Christian, and as absolutely necessary, justifying his own course, from a very early day, as a supporter of it, and showing, both by argument and sarcasm, the weakness and wickedness of the position now held by the great body of American churches in regard to slavery.

The following persons were then chosen a Committee of Finance, and proceeded to collect contributions in aid of the cause:—  
Dr. Abel Wilder, E. N. Paine, Stephen Albee, and W. W. Cook. The amount collected, for expenses of the meeting, &c., was \$20.34.

THOMAS W. HIGGINSON then addressed the audience. He presented, in a very interesting manner, considerations fitted to stir every reflecting, honorable and conscientious mind to a deep and abiding interest in this subject.

At about 4½ o'clock, it was voted to take a recess of fifteen minutes.

At 5 o'clock, the meeting was again called to order, when, to a considerable extent, a new audience was found to be present.

Mr. May offered the following resolution, and supported it, in a direct appeal to all present, to take hold of the work of signing and circulating the petition to the next Legislature, praying that *Slave-hunting* in Massachusetts may be absolutely prohibited in all cases and circumstances. At the close of his remarks, many copies of the petition were distributed to those who pledged themselves to attend to the work of their circulation. The resolution was as follows:—

Resolved, That the refusal of the Legislature of this State, at its last session, to pass a law for the prevention of kidnapping on the soil of Massachusetts, calls for the earnest rebuke from the people of this State, whose wishes were disregarded, and whose principles trampled under foot; that the leaders of the Republican party, in and out of the Legislature, who conspired to defeat that law, did shamefully betray the trust committed to them, and did violate the conscience which they had led the people to repose in them; and we call upon every true and honest anti-slavery man in that party to mark such treachery as it deserves.

This resolution was subsequently put to vote, and was adopted by a unanimous vote.

The whole subject was further discussed by GEORGE W. STACY, of Milford, and by Mr. HIGGINSON, in another instructive speech; and the meeting, soon after 7 o'clock, adjourned, having been, it is believed, one of the most encouraging ever held in Blackstone.

RODNEY MOORE, President.  
SAMUEL MAY, Jr., Secretary, *pro tem*.

#### A STRONG TESTIMONY.

The following strong, explicit, and uncompromising Resolutions were adopted by the Reformed Presbyterian (Covenant) Synod, at its late meeting in Pittsburgh, Pa. They furnish an example worthy to be imitated by every other religious body in the land.

Resolved, 1. That slavery—the holding of man as property—to be bought and sold as 'chattel' personal, is a *malum per se* (an evil itself) wholly at variance with every precept of the divine word, and a great outrage upon every attribute of our common humanity.

2. That we are more and more firmly convinced that the Constitution of the United States is the great strong hold and bulwark of this system of violence and oppression, and that, therefore, we will continue to testify against it, refuse the oath of allegiance to it, or obey its unholy requirements.

3. That the infamous Fugitive Slave Bill, which makes the North the hunting-ground of the slaveholder, which expressly contravenes and contradicts God's fugitive law, viz: 'Thou shalt not deliver unto thee the man that shall be escaped from his master unto thee that place which he shall choose, in one of thy gates, where it liketh him best, thou shalt not oppress him;' and the yet more infamous Dred Scott decision, which not only makes slavery in every sense a national institution, but expressly declares that 'the colored man has no rights which the white man is bound to respect,' are perversions of justice and judgment so enormous that they are not only to be violated in letter and in spirit, but demand as the consummation of national integrity, that the ministry direct against them the denunciations and the judgments of God's word.

4. That we discover no hope for the slave, no prospect of his deliverance from the principles of any of the political organizations of the day—that, therefore, we continue to stand aloof from all connection with them, and rely as heretofore upon the power of truth blessed by the Spirit, rather than political power in the contest with oppression.

5. That we esteem it our special duty to bear firm, faithful and explicit testimony against those ecclesiastical organizations who continue to admit within their pale those who make merchandise of the souls and bodies of men, and who, although frequently and earnestly importuned, refuse not only to utter any testimony against this evil, but wholly to give any deliverance whatever upon the subject. Our motto is still, 'No Union with Slaveholders, political or ecclesiastical.'

6. That those who attempt to defend slavery from the Bible, to impose upon community the enormous lie that God, by his word, sanctions a sin as heinous as—guilt of one of the worst and most dangerous forms of infidelity exhibited in this age and nation.

7. That we will continue, each one in our place, as God may give us opportunity, to labor and pray for the emancipation of the captive, the coming of that day when God will break every yoke, undo the heavy burdens, and let the oppressed go free.

The resolutions, after slight amendment, were adopted unanimously.

#### A WORD FOR FREEDOM.

THE friends of impartial freedom cannot afford to let the gems and jewels of anti-slavery sentiment pass without a word of commendation and notice. The following is an extract from the valedictory discourse delivered by Rev. W. T. CLARKE, before the Second Congregational Society of Hingham, March 20th. I think it should find a place in the great anti-slavery reservoir, the Liberator, wherein is deposited much of the good and evil pertaining to the cause of liberty in this country.

Truly, J. CUSHING.

'The charge has been studiously circulated that this is a political pulpit, and that you were supporting a political preacher. The charge is baseless. It has not even a shadow of fact to rest upon. Of course, I repudiate the shallow, absurd idea, that a great moral question loses its moral character, and its fitness for the pulpit, the moment that designing demagogues seize upon it as a means of gaining office and power. Though twenty parties were organized upon the slavery question, they could not swing that question out of the domain of morals, or the sphere of the pulpit, or absolve the Christian minister from his duty of entering his voice of protest, warning and pleading persuasiveness in the face of every new crime against man and the eternal law of God,—especially when the African slave trade is being revived before our eyes, and within a few weeks four hundred and twenty-nine men, women and children, (God's children all of them) were sold, amid profane oaths, scoffs, and obscenities too vile and awful even for the pit, upon an auction-stand in Savannah, while the highest court of justice in the nation has degraded itself into the willing ally of injustice and oppression. Why, for a Christian minister to be wholly silent, while enormities like these are being enacted, is to repudiate Christianity, to outrage his manhood, and to insult God. Who are the real political, the partisan preachers of our times? Here are two great political parties:—one of these parties makes no requisition upon the pulpit, but leaves each minister free to act out his own convictions of duty; the other party requires absolute silence upon the subject. It knows that the nefarious designs and inherent wickedness of slavery cannot be defended even before a Christian congregation without creating a shudder, and arousing the latent conscience of the people into determined opposition to it. So it would draw the cloak of silence over the question, and lull the discovery of conscience of the church to a deeper sleep, while slavery perpetuates its enormities, and extends its power over the republic. Who, then, is the partisan preacher—the odium and reproach of all good men? Certainly not the one who speaks his convictions upon the moral issues and principles involved in the slavery question; not the man who gives expression to the deep and diffused public sentiment against slavery; but the real partisan, political minister is the one who, in obedience to the great pro-slavery party of this country, says nothing upon the subject. These prudent, politic men, who try to smooth the matter over, and 'hold their peace,' verily such men shall have their reward; and, however sweetly they may preach the gospel, however sweetly they may talk about 'the dear Jesus,' they must some day hear a voice speaking to them in searching emphasis,—Inasmuch as you have not spoken in behalf of the least of these little ones, who have not spoken for me.'

At the instance of several gentlemen, the time for the presentation of manuscripts to compete for the prize offered by the Church Anti-Slavery Society is extended to September 1st, 1859. The desired length of the tract, showing that the Bible has no warrant or allowance for chattel slavery, is not over 30 pages of ordinary tract size. All manuscripts to be accompanied with a sealed envelope, containing the name of the author, not to be opened until the prize of \$100 is awarded. All communications to be addressed to Rev. Henry T. Cheever, Jewett City, Conn. Journals friendly to the design are requested to publish this notice.

We learn that an Anti-Slavery meeting of much interest was held in the city of Worcester, on Sunday last, at Brinley Hall, being the third successive Sunday on which the subject has been presented in that place. PARKER PILLSBURY, STEPHEN B. FOSTER, and JOSEPH A. HOWLAND, were among the speakers. Other meetings, we understand, will be held next Sunday in Worcester.

Resolved, That as the British Constitution guarantees no man by his color or creed, and that without distinction wherever established are open to all without distinction, it is expedient that encouragement should be given to young men, to enable them, by uniting in different schools, academies, colleges, and universities, that thereby they may be prepared to fill any station which circumstances hereafter may assign them, either in or out of this Province.

W. C. N.

Reported for the Liberator.  
BENACH OF PROMISE OF MARRIAGE.  
Miss Effie Carrington, aged 29,  
versus  
Henry Shaw, aged 62.  
In the Common Pleas, St. Louis County, February Term, 1859.  
DAMAGES \$100,000.

Now it came to pass in the third year of the reign of the tyrant James, who ruled over a mighty people of robbers, that a certain damsel, comely to look upon, had her abode in a great city, that layeth near the sea. And there was residing in that city, a man well stricken in years, who looked upon the damsel, and he was sorely smitten. Now it so happened that when he saw her, and remembered that he had no wife, and no sons, nor daughters, that he came unto her, and he said:—I will go, and present myself before thee, and I did, even as he had said. And behold, the damsel, whose name was Henry, went to see, and to talk with his beloved. And he visited her by day, and by the twilight. He journeyed on foot, and



Among the many restoratives which nature has supplied to relieve the afflictions of humanity, there is no more favorite one for a certain class of diseases than the 'medical gum' of the Wild Cherry Tree; but however valuable it is, its power to heal, to soothe, to relieve, and to cure, is enhanced ten fold by scientific and judicious combination with other ingredients, in themselves of equal worth. This happy mingling exists in that

Of medicine known as  
**Dr. Wistar's Balsam of Wild Cherry,**  
 Whose value in curing *Coughs, Colds, Bronchitis,*  
*Whooping Cough, Croup, Asthma, Pulmonary Affec-*  
*tion, and Incipient Consumption, is inestimable.*

HOME TESTIMONY.  
Boston, April 18, 1852. }  
No. 48 Union St. }

MR. SETH W. FOWLE.—Dear Sir:—Your invaluable medicine, I can truly say, has literally snatched me from the grave. Last July I was attacked with a sudden Cold, which resulted in a very severe Cough, with violent Pains in the Side and Chest. I became so much reduced, that my friends frankly told me that I must die. At this crisis, I heard of *Wistar's Balsam of Wild Cherry*, and immediately sent for a

bottle. The effect produced was indeed wonderful. My physician, one of the most respectable in Boston, who had previously told me that a cure was hopeless, came in, and I informed him what I had taken. He examined the Balsam, and advised me to continue the use of it, since which time I have continued to improve daily; and the same physician who had given me up, told me, a few days since, that I might yet

live many years.  
Respectfully, **MARY ROWE.**  
We can cheerfully testify to the truth of the above statement, Mrs. Rowe having been an inmate of our family.  
**WILLIAM DENNETT,  
MARTHA DENNETT.**  
None genuine unless signed I. BUTTS, on the wrapper.

Prepared by S. W. Fowle & Co., Boston, and for sale by dealers in medicine in nearly every town in the United States and Canadas.

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**PARKER PILLSBURY** will speak on American Slavery in Providence, R. I., Sunday, June 19, afternoon and evening.

He will also speak upon Slavery in North Dennis, on Sunday, June 26th, forenoon and afternoon. In Hyannis, on Tuesday and Wednesday evenings, 28th and 29th. In Harwich, Sunday, July 3d, forenoon and afternoon. Also, in Centerville, some evening yet to be decided upon. All friends of the slave are requested to exert themselves to make these meetings effective and useful.

F. HINCKLY.

LECTURES ON THE PHILOSOPHY OF TEMPERANCE.

DR. WM. SYMINGTON BROWN will commence a Course of Three Lectures in the TOWN HALL, Stoneham, on Sunday Evening, June 19, at half-past 7 o'clock.

Lecture I. The Material of Intoxication—Alcohol, Opium and Tobacco. Adulterations. Diseases.  
Lecture II. The Mental Causes and Manifestations of Drunkenness.  
Lecture III. Intemperance a Physical Disease. Necessity for an Aim in Life. Relaxation and Amusements.  
Applications from Societies, &c., may be ad-

**FALL RIVER.**—ANDREW T. FOSS, an Agent of the Massachusetts Anti-Slavery Society, will speak on the subject of American Slavery, in Fall River, on Sunday, June 19.

☞ All communications for the undersigned should be sent to Leicester, Mass.

**SAMUEL MAY, Jr.**

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**COLORED BOYS** want chances to learn trades—one to be a sign painter, another a piano forte maker, and another a locksmith.

**Colored Mechanics** want employment—one as ship caulker, another as plasterer.

Apply to **WM. C. NELL**

**FOR SALE.**—A friend in the country offers for sale the ten last volumes of the *Liberator*, (from 1848 to 1858,) complete and in good order, for \$20. They can be neatly bound, two years in the volume, with Russia backs, and lettered, for an addi-

Apply to R. F. WALLCUT, 21 Cornhill.

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## LANDS FOR SALE.

**A** LARGE number of parcels of land are hereby offered for sale to persons of liberal and reforma-

ory ideas and tendencies, sympathizing with the fundamental principles and general objects of the Hopendale Community. These parcels, lying in and contiguous to the village of Hopedale, Milford, Mass., and constituting a part of the original Community Domain, are of different sizes, ranging from two to twenty acres, and present a good variety of tillage and pasturage, together with some woodland—most of the til-

being under a high state of cultivation—and are designed either for simple building lots, or for small farms, as may suit different classes of purchasers. Upon some of them are pleasant dwellings, and tenements in the village may be rented by those unprepared to buy erect buildings. In the immediate vicinity there is a Foundry, suitable shop room and power, and an unoccupied Mill-privilege, rendering

to location a favorable one for mechanics either to commence or continue a business, and especially for those who may desire to combine with their usual avocations such horticultural employment as health, pleasure, or profit may dictate. Persons also of literary inclinations and pursuits may obtain that quiet retirement, and the opportunity for active, out-door annual or other exercise necessary to the highest usefulness and success in their chosen field of labor. And

ness and safety in their chosen field of labor. And any or all of the class to whom the lands are offered, who may desire for themselves and families the superior moral and social influences of Hopedale, or who may wish to secure for their children the advantages of the Hopedale Home School—a flourishing Institution of much excellence, both in its general character and in its methods of instruction, designed to aid in the attainment of thorough, symmetrical and practical education.

These lands are within two miles of the Milford station, on the Boston and Worcester R. R., by which communication may be had three times a day with Boston and the principal thoroughfares of New England.

the circumstances of any honest, industrious, economical family.  
For further particulars and all necessary information, inquire of  
E. D. DRAPER,  
Hopdale, Milford, Mass.  
June 17, 1859.—tf.

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HOPDALE LANDS OPENED FOR SETTLE.

MENT.

We bespeak attention to Br. E. D. Draper's advertisement as above, offering for sale sundry parcels of Hopedale land. Some two years since, when most of the Joint Stock Property of the Hopedale Community was individualized and divided among the stock-holders, a large portion of the Community Domain went

estimates in the private possession of Dr. Draper. He has recently caused his lands to be surveyed into homesteads of from two to twenty acres each, with a view to offer them for sale to persons friendly to our distinguishing principles, who may choose to settle in our midst. We hope that a goodly number of friends, desiring a general sympathy with our people, and wishing to give their children the advantages of our excellent school and commonschool, will avail them-

disappointed in not realising the *Unitary social arrangements*, the anticipation of which originally attracted us hither, the next best thing is, to see as good a Neighborhood built up as circumstances will allow. We are therefore pleased with Br. Draper's new plan of offering small homesteads for sale to our friends scattered abroad. May the movement be crowned

**WILL BE PUBLISHED.**  
On Saturday, June 18th,  
A FULL Report of the Woman's Rights Meeting  
at Mercantile Hall. For sale at URBINO'S,  
Winter street, Boston.

Booksellers and others are requested to supply themselves from him.

A compound remedy, in which we have labored to produce the most effectual alternative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of known efficacy as to constitute a powerful agent in the treatment of all diseases for which the medicine is indicated. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and it will accomplish its cure more rapidly than any other preparation. It will also prove of immense service to the large number of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on the most obstinate cases to be found of the following complaints:

SCROFULA AND SCROFULOUS COMPLAINTS, Eruptions and Eruptive Diseases, ULCERS, PIMPLES, TUBERCLES, SORES, SALT RHEUM, SCALD HEAD, STYLLIA AND STYLLARIA, ITCHING, PRURITUS, DYSPEPSIA, DIARRHOEA, NEURALGIA OR TIC DOCTOUREUX, DEBILITY, DROPSY AND INDIGESTION, ERYSIPELAS, ROSE OR St. ANTHONY'S FIRE, and indeed the numerous complaints arising from IMPURITY OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the morbid humors, and to prevent the return of the season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcers, such as rough which the system strives to rid itself of corruption, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood, and the eruptions will disappear, whether through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and it will be found to be a most valuable remedy. If no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with the blood diseased, there is no health, and no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

tion of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtues that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but they are no curative properties whatever. Hence, the bitter and purgative supportings are followed by the use of the various extracts of Sarsaparilla, which are sold on the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we have no objection for holding it to be the virtues which are irretrievable by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

DR. J. C. AYER & CO.  
LOWELL, MASS.  
Price, \$1 per Bottle; Six Bottles for \$5.

## Ayer's Cherry Pectoral

has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

**Ayer's Cathartic Pills,**  
FOR THE CURE OF  
*Costiveness, Jaundice, Dyspepsia, Indigestion, Dysen-  
tery, Foul Stomach, Eructations, Headache, Piles.*

**Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetters, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.**

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

**Price, 25 cents per Box; Five boxes for \$1.00.**

Great numbers of Clergymen, Physicians, statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand AYER'S, and take no others. The sick want the best

aid there is for them, and they should have it.  
All our Remedies are for sale by  
THEODORE METCALF & CO., }  
BREWSTER, STEVENS & CUSHING, } *Boston.*  
BROWN & PRICE, *Salem* ;  
H. H. HAY, *Portland* ;  
J. N. MORTON & CO., *Concord, N. H.*  
Sold by Druggists and Dealers in Medicine every

**PHRENOLOGY IN BOSTON.**  
**PROF. FOWLER** will continue his Lectures on this interesting science, during the next week, in **TREMONT TEMPLE, BOSTON.**  
**THE PRACTICAL USES OF PHRENOLOGY** are: *First*, to teach us how to bring all parts of the system into harmonious and well-directed action. *Second*, to understand the function and uses of each separate or-

Third, to enable us to govern and educate each other with equity and each propensity, increasing the power of the good and properly directing others. And, Fourth, by combining these lessons, it enables us to 'know ourselves,' and to account readily for each motive, thought and act, on SCIENTIFIC PRINCIPLES. And, furthermore, it enables us to indicate, with great exactness, in writing, the Profession, Occupation, or 'Calling' in life, in which each person may most suc-

Examinations daily, by PROF. FOWLER, Practical Phrenologist, 142 Washington street, Boston.  
June 10.

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**THE PHRENOLOGICAL JOURNAL**  
FOR MAY  
CONTAINS portraits of Dr. W. A. Alecott, D. B.

Young men, and others, who would 'Rise in the World,' and make the most of themselves, should read this. Only \$1 a year. Address FOWLER & WELLS, No. 293 Broadway, New York.

**J. R. ANDREWS,**  
**Builder, and Picture Frame**  
**MANUFACTORY,**  
 No. 34 BEACH STREET,

(Near Washington Street,) **BOSTON.**  
**PICTURE FRAMES** made of every variety, plain and ornamental, for Oil Paintings, Engravings and Photographs.  
 Gilding, in all its branches, executed with neatness and despatch.  
 Oil Paintings cleaned and varnished.  
 Old Frames handsomely re-gilt. **A28 6w\***

**WORCESTER WATER-CURE.**  
**R. SETH ROGERS**, being about to return from Paris, where he has spent several months medical observations, will resume, after July 1, 59, the medical superintendence of this Institution.  
**May 27. 3m**

1990



## POETRY.

For the Liberator.

## STAND UP FOR RIGHT.

Stand up for Right! ye youthful throng,  
That crowd life's busy stage;  
Fight nobly for the cause of Truth,  
Let this your thoughts engage.

Stand up for Right! and onward move  
With firm, unswerving pace;  
And plead for those who may not speak,  
The helpless negro race.

Stand up for Right! though hoary heads  
In frescoed walls shall frown;  
And Aristocracy shall strive  
To keep the humble down.

Stand up for Right! though pride may loom  
With ministerial air;  
And churches, worshipping their god,  
Their blushing robes (?) wear.

Stand up for Right! before thy look  
The sainted quail,  
And sees the dangerous sea on which  
His fated vessel sails.

Stand up for Right! 'tis only that  
Shall conquer every Wrong;  
And when all other things shall fail,  
Shall hopeful be, and strong.

Stand up for Right! and strike the blow  
That shall the Union break;  
If man will still of brother man  
A slavish mental make.

Stand up for Right! the glorious North  
Is radiant with her lights;  
And every freedom-loving soul  
In future hopes delights.

Stand up for Right! not many suns  
Shall roll their circling round;  
Ere every fetter from the limbs  
Of man shall be unbound.

Freedom is what the negro asks,  
And sympathy will plead  
Till he no more shall masters fear,  
Nor demon voices heed.

Manchester, June, 1859. STYLER.

For the Liberator.

## THE THREE SHIPS.

A. H. — The Rose that all are praising.

Among the ships in this wide world  
That sail life's boisterous sea,  
With canvas to the breeze unfurled,  
The 'SHIP OF STATE' I see;

But she's beneath a tyrant's sway,  
Her's a vassal crew;  
From her I'll ever bear away,  
For me she'll never do.

Another ship, of ample size,  
Next looms up to my view;  
Her name is 'WON-SHIP'—and all eyes  
Look towards the azure blue;

But there is much confusion there,  
No two can e'er agree;  
For passage I will seek elsewhere—  
That's not the ship for me.

Anon, I look again, and see,  
Carreering off the main,  
A thing of beauty on the sea,  
Sweet 'FAITH-SHIP' is her name;

Between her captain and her crew  
Dwells sweetest harmony;  
She gives to all a welcome true—  
O that's the 'SHIP' for me.

Boston, June 10, 1859. JUSTITIA.

## THE ANTI-SLAVERY CONFLICT.

Extract from a Poem, entitled 'American Slavery:  
Echoes and Glimpses of Prophecy,' by DANIEL S.  
WHITNEY—published and for sale by Bela Marsh, 14  
Broad Street, Boston:—

I saw another temple rise  
With fair proportions towards the skies;  
Its deep and firm foundations laid  
In righteousness; its walls were made  
Of justice, mercy, truth, and peace;  
By purity it had increase;

Love clothed its ministers with light,  
To square all customs by the right;  
God's living truth gave will and power  
To test each question of the hour;  
The temple ever open stood  
To all of human brotherhood;

Men entered there, and found relief  
From many a sorrow; but their chief  
Delight was found in doing good—  
By blessing men, they worshipped God.

They sought to break the bondman's chain,  
And liberty to all proclaim;  
They gave the fugitive relief,  
They calmed his tears, they soothed his grief;

They helped him when he sought to gain  
Protection in the Lion's mane;  
Or plucked him from the wolfish jaws  
That seized him under fenshless laws;

They gladly poured their treasures forth  
To renovate the sluggish North,  
That Northern men no more might be  
The bloodhounds of foul slavery;

That all the slaves whose weary feet  
One touch our soil may find complete  
Protection, seeking homes and rest  
In any place that suits them best;

They sought all wrong to put away,  
That justice, love, and peace might sway  
The human race of every land;  
I saw them in a phalanx stand,

And battle with the hosts of sin,  
Who sought this glorious land to win  
For slavery;—the priests of blood,  
And all politicians stood

Shoulder to shoulder, hand to hand,  
As desperate and godless band  
As ever since the world began,  
Sought to enslave and ruin man.

No art, nor sophistry, nor lie  
Too great for them to use and ply,  
To carry their vile ends along,  
Were ever found or coined; no wrong,  
However cruel, mean or great,  
But they at once would perpetrate,  
Perpetrate and justify,  
And Christ and Christendom defy,  
To further their stupendous plan  
Of rioting on prostrate man.

To them the people seemed as dear  
As pack-mules to the mountaineer;  
While they sustained the heavy load,  
And sipped from human skulls the blood;  
True Christians! by the wolves in black,  
But when the truth unsealed their eyes,  
And they forsook the daring lies  
Of priests and hypocrites, then they became  
Traitors and infidels; and flame  
And vengeance soon came thundering forth  
From priests and monks, and South and North.

Opposed to them stood earnest men,  
Armed with God's living truth; and then  
The noble-hearted women came,  
And stood unblenched 'mid mob and flame;  
No weapon but the truth they hurled,  
Yet bade defiance to the world.

In arms. Long, long the conflict raged;  
The powers of hell seemed all engaged,  
And fought like demons in despair;  
But all in vain—out from their lair  
The champions of the truth and right  
Dragged forth their daring lies to light:

The juggler's charm at length seemed broken,  
The potent word at last was spoken;  
And all the injured slaves were free  
Throughout the land, from sea to sea.

The conflict passed from land to land;  
Not sought could the power of truth withstand;  
Its martyrs bled, but conquered still,  
And won the people to its will;

The shackles fell from limb and mind,  
And kings and priesthoods fell behind.  
The crown and crosser found no place  
Among a free, enlightened race;

Justice and love each soul confessed,  
And every man his brother blest.

## The Liberator.

## MILK FOR BABES.

The New York Observer, though bestowing its chief attention upon the department of mint, anise and cummin, cultivates besides a considerable variety of vegetables which suit the popular taste, making the latter serve as bait, to allure towards the former. This miscellaneous character of its contents, combined with the fact that the mass of its readers cannot be trusted to make proper discrimination, has caused the editor to divide his large sheet into two departments, with two titles; so different in type as to strike the most careless eye, and a notice, conspicuously posted under each title, as follows:—

## NEW YORK OBSERVER. New York Observer.

## RELIGIOUS DEPARTMENT. SECULAR DEPARTMENT.

The title of the 'Religious Department' is in Roman letter, laterally compressed and vertically elongated, as in the left hand specimen above, the initial O being possibly designed to indicate the form and expression of face with which that division of the paper should be read. The title of the 'Secular Department' is in German Text, perhaps to suggest the idea that every thing German is secular and pantheistic.

The readers of the Observer have repeatedly been notified that they are not to read its Secular Department on the Sabbath, (meaning Sunday.) To give our readers an idea of what sort of things are judged by the Observer improper reading for Sunday, we quote a few items from the 'Secular Department' in a late number of this paper:—

## LITERARY NOTICES.

The Sabbath Hymn and Tune Book; for the Service of Song in the House of the Lord. New York: Mason Brothers.

This is the second volume issued, of a series of collection designed for use in Congregational Church Music. The series consists of the Sabbath Hymn Book, containing hymns alone, the Sabbath Hymn and Tune Book, containing hymns and tunes, and the Sabbath Tune Book, containing tunes alone.

The Presbyterian Publication Committee, Philadelphia, have issued a series of books suitable for Sabbath schools, which we have great satisfaction in commending. Among them are the following:

'The Children of the Bible.' Very well told histories of the children mentioned in the Bible.  
'Arnold Leslie; or, the Young Seepie.' The history of a Scotch boy, who worked his way upwards, through many trials and temptations. Coming in contact with a wicked and dissipated man, he is delivered from the snare. An admirably told story.

The second number of the new Quarterly, the American Theological Review, edited by Prof. Smith and Mr. Tracy, is published by Scribner, of this city; an admirable number of an important work.

AMERICAN TRACT SOCIETY. The Annual Meeting of the American Tract Society is in progress as we go to press. The business meeting was held at the Academy of Music, at 9 o'clock, A. M., and opened with prayer by Rev. Gardiner Spring, D. D. Rev. Dr. Whitney made a statement on behalf of the Executive Committee.

NEW YORK S. S. UNION. The forty-third anniversary of the New York City Sunday School Union was held on Tuesday evening, at the Cooper Institute. The exercises were opened by singing a hymn by nearly two hundred children on the platform, led by Mr. Lucius Hart. Prayer was offered by Rev. Theodore L. Cuyler, and the annual report was read by the Secretary.

While we agree with the Observer, that the reading of most of the above items is not the best possible use of time, we do not precisely understand the Editor's reason for stigmatizing all of them as unfit for Sunday.

But the classification of the 'Religious Department' for the same week is still more difficult to understand. The following items are among those which may harmlessly, and, as it would seem, profitably, be read on Sunday, according to the Observer's estimate:—

RATES OF ADVERTISING. The New York Observer has a more extensive circulation than any paper of its character. Sent and accepted for mailing at the rate of twenty cents a line. To those who advertise regularly and largely, a liberal reduction will be made. No advertisement inserted for less than 50 cents. Payments for advertisements must be made in advance.

NOTICES. All Notices, except Ecclesiastical, are charged 10 cents a line.

Of course, there can be no objection to reminding the readers of the Observer on Sunday, that they must pay in advance for advertising, nor that if they advertise regularly and largely, a liberal reduction will be made, nor that secular notices must pay more than ecclesiastical. The best of men sometimes need to have their pure minds stirred up by way of remembrance of these matters. But let us examine some of these notices:—

## HARPER &amp; BROTHERS,

FRANKLIN SQUARE, NEW YORK.

Have just published,  
LOVE ME LITTLE, LOVE ME LONG. A Novel. By Charles Reade, author of 'Christie Johnston,' 'Peg Woffington,' 'Never too Late to Mend,' &c. 12mo. muslin, 75 cents; paper, 65 cents.

THE OLD PLANTATION, and What I Gathered There in an Autumn Month. By James Hungerford, of Maryland. 12mo., muslin, \$1.

SYLVAN HOLT'S DAUGHTER. A Novel. By Holmes Lee, author of 'Kathie Brande.' 12mo., muslin, \$1.

EPISODES OF FRENCH HISTORY during the Consulate and the First Empire. By Miss Pardoe, author of 'Louis XIV.' and 'The Court of France in the Seventeenth Century,' &c. 12mo., muslin, \$1.

WHAT WILL HE DO WITH IT? By Plutarchus Caston. A Novel. By Sir E. Bulwer Lytton, Bart., author of 'My Novel,' 'The Caxtons,' 'Pelham,' &c. 8vo., paper, 75 cents; muslin, \$1.

HARPER & BROTHERS will send any of the above works by mail, postage paid, to any part of the United States, on receipt of the price.

We confess that some of these books have a secular look at first sight, but probably the Observer considers that publishers so thoroughly pro-slavery as the Harpers would never advertise nor print anything inappropriate for Sunday reading.

Of course, the death of a pro-slavery clergyman, and the rate of inserting it, as follows, are entirely suitable to be read on the Sabbath:—

## DIED.

[Announcements of Death are inserted for 25 cents; if over five lines in length, 10 cents a line.]

At Park Hill, Cherokee Nation, on the 20th April, 1859, Rev. S. A. Worcester, 61, for thirty-three years a missionary among the Cherokees.

And since marriage, even apart from their being made in heaven, are usually solemnized by clergymen, their insertion in the 'Religious Department,' with that of the printer's fee, ('The Liberator is worthy of his hire,' Luke x. 7.) is of course proper. Recs signum:—

## MARRIED.

[Marriage notices inserted for 25 cents each, in advance.]

On the whole, since the Observer is the largest religious paper in the world, and is afforded for only \$2 50 IN ADVANCE, with the discrimination between Saturday and Sunday reading thrown in—there is no wonder that some of its subscribers think it a cheap paper.—C. X. W.

## YEARLY MEETING OF PROGRESSIVE FRIENDS.

The Yearly Meeting of Progressive Friends commenced at Longwood, (Kennett township,) on Sunday, May 29. The weather was fine, and a vast concourse of people collected to witness the open proceedings. Long lines of carriages extended on either side of the road, for half a mile each way from the little meeting-house, and those who had arrived there filled not only the house, but the yard, and many of the carriages which were within hearing distance of the speakers. We took some trouble to ascertain the number of vehicles in attendance, and found that during the two sessions, (morning and afternoon,) over one thousand different ones arrived on the ground, or as near as they could get to it. These would average four to a carriage, some of them containing as many as sixteen, and a very few bringing only two. With these, and those who arrived on horseback and on foot, the number could not be much, if any, short of five thousand persons. They represented many States, many nations, and nearly all shades of color; with sentiments as various, in some particulars, as their nationalities and hues. Many seemed to be mere lookers on, many to feel some interest in the new and somewhat remarkable religious movement, and many to be earnestly engaged in the discussion and dissemination of the general views and reforms in which the Progressives are engaged. It was very evident that something had produced interest enough to call a great multitude together. The house will not hold more than five hundred comfortably, but it was packed in every nook and corner. Of course, the great majority were obliged to be outsiders.

The house being closely filled, the exercises commenced about half an hour before the appointed time, by a prayer by Joseph A. Dugdale. The call was then read by Oliver Johnson, who made some remarks in explanation of the objects of the organization and its prospects.

Rev. T. W. Higginson, of Worcester, Mass., was then introduced, and delivered a discourse of nearly an hour in length, in unusually forcible and elegant style. He was followed by John Beeson, a venerable looking man, who is Secretary of the Indian Aid Association. His plea was in behalf of the Indians, and of efforts to rescue them from abuses heaped upon them by the whites.

Griffith M. Cooper, of Wayne Co., N. Y., was the next speaker. His experience in life has been a singular one. In his younger days he was an officer in the United States Navy, and fought with the weapons of war in 1812-15, and through the Algerine war. He subsequently became convinced that the principles of Christianity were those of peace and love, rather than those of war and bloodshed, and, retiring from the navy, laid aside the trappings of war for the peaceful uniform of the Society of Friends. He became a prominent minister in that denomination, and was the most active and efficient laborer on 'Indian Concerns' the Society ever had. He is now an advocate of thorough non-resistance, and does not consider himself bound by any particular religious organization. We presume this is the only case on record where an officer in the navy left the trade of war, and became a preacher of peace.

The next speaker was A. B. Smallack, who was formerly a Catholic priest, and a Professor in some institution of learning in Austria. He spoke with so much German accent, and was, withal, so profound, so learned, and so deeply mystical, that we could not understand exactly what he was driving at. The morning exercises were closed with a prayer by Rev. T. W. Higginson.

While these proceedings were going on in the house, speeches were being made to the people on the outside, by several different speakers.

We are free to confess that we enjoyed the intermission very much. These ceremonies come down to our comprehension. The baskets that were unloaded from the carriages, and their contents, attracted our attention, and when they were spread out under a huge tree in genteel picnic style, with the many good things that had been supplied by the generous and thoughtful farmers in the vicinity who were in attendance, we fully appreciated the occasion, especially as not only editors and reporters, but everybody else were entered on the 'free list.' We discussed that subject with great freedom.

In the afternoon, a number of speeches were made in the house, one by J. W. H. Tooley, which seemed to us particularly worthy of attention, inasmuch as it treated upon the importance of keeping the body sound, in order that the mind might have a decent house to live in. Mr. Tooley was educated a Catholic, and gave an amusing account of his early experience, when his parents undertook the pious duty of whipping the Catechism into him. It did not succeed very well in his case.

The multitude on the outside were addressed by several persons, among them a Methodist minister from Indiana.

On Monday, the attendance was not so large as the day previous, but the house was well packed. The first business transaction was the reading of letters or epistles from corresponding bodies, from which it appears that new societies were springing up in different States, and that 'Progressive Friends' were by no means confined to Pennsylvania. They read letters from organizations in Wales, Indiana, Waterloo and North Collins, New York; and from Ohio. A large number of letters were also received from individuals, among whom were Lydia Maria Child, Gerrit Smith, Rev. A. D. Mayo, Joshua Hutchinson, and others. Perhaps the most important part of this day's proceedings was the raising money for the purchase of a large lot adjoining the one they now occupy, in order to extend their accommodations. We believe they contemplate erecting a large tent on this lot for their annual meetings.

On Tuesday, the report on Spiritualism, (read the day previous by Rev. T. W. Higginson,) was taken up and discussed by Mr. Higginson, J. W. Tooley, Isaac Preicott, John Beeson, Chandler Darlington, James Grubb, Wm. Elliot, and Amos Gilbert. It was finally adopted, after several votes, by taking the yeas and nays. The result was, for the adoption, 80; against it, 46. In the afternoon, a 'testimony' on Land Monopoly was read, which took the ground that the monopoly of large tracts of land was the foundation of slavery;—a very sensible conclusion. A memorial to the National Government, in behalf of the Indians, was also read, and after some remarks on the subject by John Beeson and G. M. Cooper, was adopted. A 'testimony' against tobacco was adopted, after hearing the experience of some of the reformed victims of that poison.

On Wednesday morning, Mr. Higginson, from a Committee, made an able report on the treatment of criminals. This was pretty fully discussed by Alfred Love, E. H. Coates, Mary A. Johnson, John Tooley, Abby Kimball, and others. As it recommended the separate system, the meeting did not feel at liberty to adopt it without further discussion, and it was finally laid over to the next Yearly Meeting.

The 'Woman Question' came up in the shape of a report on Marriage. Mr. Higginson is widely known as an advocate of Woman's Rights. He is the author of that able article in the Atlantic Monthly—'Ought Woman to Learn the Alphabet?' His remarks on this occasion were characterized by great force and beauty of expression. He discussed, in an able manner, her political and pecuniary disabilities, as also the domestic slavery to which she is so often subjected. Mary A. Johnson, Miriam Worrel, John Tooley, Catherine Clement and Joseph A. Dugdale also spoke in behalf of Woman's Rights. The report was unanimously adopted.

In the afternoon, 'The Psalm of Life' was sung, and a report made by the Committee appointed last year to hold Conventions. Reports on War, Slavery and Intemperance, Caste, Education, and Physical Education, were read, discussed and adopted. An epistle of sympathy and unity to Theodore Parker was adopted. Several strangers expressed their thanks for the kind attention they had met with from the generous friends of Kennett, and the meeting was finally closed by prayers from J. A. Dugdale and William Barnard. The attendance was full to the last, and, if we may judge from appearances, the interest rather increased up to the time of adjournment.

The following are among the excellent Testimonies adopted by this Yearly Meeting:—

## SLAVERY.

A continual dropping will wear away the rock. The constant preaching of truth and righteousness must have its effect on error and sin.

We renew our protest against the sum of all evils, Slavery. By our love of God and Man, we are admonished to consider our own relation to this great national sin. Desiring to use our influence against it, wherever it exists, we are especially bound to make our own State free from all direct share in the wrong.

This cannot be so long as every foot of its soil remains, as now, a hunting-ground for fugitive slaves. The time has come when every one of the so-called free States should declare its soil truly free, and prohibit, by express statute, the kidnapping of men on any pretence. One State, Vermont, has already done this; in that State, every man, woman, or whatever color or condition is legally free, and cannot be enslaved. In Massachusetts and New York a similar bill has been reported, and very nearly passed. It is proper that at the next session of the Pennsylvania Legislature a vigorous effort should be made to enact a similar law, and we call upon Progressive Friends to take efficient action for that end.

Where human liberty is concerned, we can make no compromise. The United States Constitution, as usually interpreted, protects and sustains slavery. Every individual, acting politically under the Constitution, is morally a partaker in this guilt, or can only escape from it by insisting upon an anti-slavery interpretation of this instrument. But to concede, as most politicians do, the pro-slavery character of the Constitution, and still pledge themselves, when required to its support, is a gross inconsistency, and an injury to freedom. The same just condemnation waits on every religious sect which joins hands with the oppressor, or fails to co-operate with all earnest men upon a common platform of anti-slavery action.

But Mr. Trask still continued to insist upon his right to have sympathy with those who idly suppose that the main battle with slavery has already been fought. On the contrary, we foresee, in the future, conflicts greater, perhaps, than any in the past. The audacious and thus far successful efforts for the revival of the slave trade, will be sufficient (were there nothing else) to complicate the problem yet farther, and call for more vigorous action.

Wrong. May we be faithful to our duty, in all times of trial.

Among the numerous evils resulting from slavery is the debasing and cruel influence of caste. Where one particle of African blood is found, it is made an excuse for insult and oppression. Before the anti-slavery agitation had reduced this sin, there was no sanctuary for the colored man, no motive to emulation, no inducement for high and holy aspiration on his part—no one to say, 'Friend, come up higher.' In consequence of that agitation, the prejudice of color is visibly abating, so that in some of the educational institutions of the country colored children are admitted upon equal terms with those of a white complexion. We have in this State at least one school (Mr. Sunderland's, at Perkiomen Bridge) where colored girls share equally with others in the benefits of the institution. Notwithstanding these exceptions, however, our colored brethren are still subject to many indignities and privations on account of their complexion. They are denied many of the rights belonging to them as men. In most of the States they are either debarred from the right of suffrage, or permitted to exercise it only upon arbitrary and unjust conditions. The cruel spirit of caste grinds them to the dust. We enter our earnest protest against this soul-debasing spirit, and will exert our influence as individuals and as a Religious Society to counteract and destroy it.

WAR.

We are constrained to renew our testimony against war as wrong in itself, and therefore unjustifiable in any circumstances. We believe it to be the duty of mankind to 'love their enemies,' to 'render to no man evil for evil,' to 'overcome evil with good,' and to rely upon the power of truth and love for the protection of life, liberty and property.

SECTARIANISM.

We renew our protest against Sectarianism, and against the superstitions which are the foundation of Sectarianism. No man is sectarian merely from the love of bigotry, but from belief in some superstitious which perverts his intellect and narrows his heart. We therefore claim it as the first and most essential duty of our movement to remove the superstitious by love, reason and true religion.

Among these superstitions, we include all creeds and forms which regard God as a stern tyrant, and man as a being totally depraved. We consider that the larger and more conservative sects are bound to a system of formalism, which separates them from practical religion, and takes the place which should be given to active philanthropy. We hold that the smaller and more progressive sects are checked and weakened by the want of fidelity to their own principles, and by bondage to the letter 'which kills.' We protest against the retention of such a would substitute a book or a man for that Inner Light which lighteneth every man. Recognizing the value of the teachings of the Hebrew and Christian Scriptures, we assert the highest authority to lie in the living inspirations which God gives to the willing soul to-day.

We also judge the existing sects, by the maxim, 'By their fruits ye shall know them,' and in their indifference to the actual wrongs of society—to intemperance, to slavery, and to the wrongs of woman—we see melancholy proofs that they have not the Divine authority they claim.

MARRIAGE.

We regard Marriage as an institution sacred and divine in its ends, but too often degraded by the sensuality and tyranny of man, and the dependent position of woman. We renounce the idea, hitherto asserted by Church and State, that man is born to absolute equality of the sexes, as to rights and duties, and condemn all laws and usages which deny this. We claim for woman the right of free speech, of suffrage, and of just compensation for labor. Especially do we claim for her the supreme control of her own person, and of her property; and one of her husband to force upon her wife the sacred duties of maternity against her will.

From the Salem Gazette.

## REV. GEORGE TRASK AND THE TOBACCO REFORM.

BY WILSON FLAGG.

One of the most important works which has been undertaken, in the present age, and which is likely to be a catalyst of the anti-tobacco reform, of which the Rev. George Trask, of Fitchburg, is a self-devoted champion, and more than any other person deserving the credit of leadership, is a tract respecting certain improvements in the arts, by which men who are in haste to grow rich can obtain some additional profit out of the bones and muscles of their fellow men. But it is far more important for

the welfare of the human race to our society of its vices, than to improve the arts, or to increase the productiveness of the earth. It is a tract which eradicates the single vice of intemperance, it cannot be questioned that mankind would receive an important advantage, even if they sacrificed, as the price of this blessing, all the improvements in the mechanic arts which have been made during the last two centuries. But men are not convinced of this truth, and while the whole world is striving to increase the number of mechanical inventions, comparatively little effort is made to diminish the number of vices. For many years man has been making steady progress in art, in wealth, in knowledge and luxury. In the meantime, the small degenerating vice of society—those vices that enfeeble the virtuous, and render them effeminate—have been constantly increasing; so that our race has actually retrograded in many ways.

One of these enervating vices is the use of tobacco; and it is the more dangerous, because the evil that flows from it does not seem to be so evidently the effects of their cause as those which proceed from the use of ardent spirits or opium. Hence the community are not so easily aroused to the necessity of the tobacco reform, though the diseases and physical infirmities that proceed from the use of tobacco are probably more numerous, of less striking, than those produced by intemperate drinking.

The public seldom know its own benefactors. Our popular men are those who flatter our national prejudices, and advocate our prevailing habits and customs. If one were to lecture in favor of tobacco, he would probably be cheered more loudly and gain more favor than one who speaks against it, however eloquently. He who attacks the vices and evil habits of a nation deserves the more credit, therefore, because he is doing good at the expense of his own popularity. Mr. Trask has had no courage to do all this. He talks not only to the Publicans, but to the Pharisees also. He is not dazzled by the glitter of their external righteousness, and he tells them they are guilty of some vices of which the Heathen would be ashamed. For the space of about ten years, he has been entirely devoted to the unthankful task of proving that all indulgence in the use of tobacco is pernicious to the health, both of the body and of the mind; that it is, therefore, a vice—though aints and that sinners are among its victims.

If persevering energy, with the prejudices of the millions against him; if noble self-sacrifice, through a long series of years, working without reward, struggling almost without hope, braving ridicule, withstanding the opposition of numbers who claim the highest worth, and reaping for all his efforts only the humble laurels of virtue, be a proof of greatness, I know of no man who better deserves this title than the Rev. George Trask. Some of our clergymen have 'laid down the Cross,' after a few years spent in the service of religion,—and shoudering the mace, have become very eminent political office-holders. With less talent and less energy than Mr. Trask possesses, he might have followed in their steps, and have won a successful politician. He is liberally educated; he is ingenious; he possesses great calmness and suavity; he has a singular command of facts and anecdotes; and his gifts are such as would have earned him office and distinction, if he had chosen to use them for self-advancement.

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